Theology vol 67. 7

THE ARTICLE OF CHRISTS DESCENSION INTO HELL,

Fully in the true ſenſe thereof layd open.

By RICHARD BERNARD, Paſtour of the Church at *Batcombe*.

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1 Theſ. 5.21. *Try all things, and keepe that which is good.*

LONDON

Printed by *Jo: Beale* for *Thomas Vnderhill*, and are to be ſold at his Shop in *wood-ſtreete*, at the ſigne of the Bible, neare the *Counter*, 1641.

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TO THE RIGHT WORSHIPFVL, AND WORthily Honoured, Sr CHARLES BARKELEY Knight, all true happineſſe is heartily wiſhed.

Worthy Sir,

Our Noble diſpoſition ſo often, and ſo much expreſſed towards mee, in whom there never was ſo much deſert to expect any ſuch reſpective favour, hath

hath taken up divers times my thoughts how to send forth some testimony of my duly honouring you: at length it hath brought forth this Treatise, in bulke little, but for matter weighty, being an interpretation of an Article of our Creed, to wit, of Christs descension into Hell; *the true sense whereof I conceive to be cleared, and freed from the common Popish exposition of Christs Soule descending locally into Hell, the place of the damned; and the truest meaning to be, that His Soule went into the place of the Elect, whither they all goe after death. I am led to this sense by many strong reasons, and by the prevalent Authority with me of the singularly learned Primate of Ireland: What ever it be that I have done*

done, it is my beſt endeavour, which I have reſumed to ſend abroad under your worthy Name: Accept it Noble Sir, as it proceedeth from him, which profeſſeth himſelfe to be

Your Worſhips ever

obliged Servant

in Chriſt,

RIC. BERNARD.

Your Worships ever

obliged Servant

in Christ,

RIC. BERNARD.

OF THE ARTICLE OF OVR Christian Faith,

VIZ.

He descended into Hell.

IR, I had an occasion to write of this Article to one that wrote to me; while I was reading my sore answer to him, comes one of your Parish, unsent for by me, and after some reasoning, he desired my paper, which I denyed; but he importuned me to have them to write out, which the next day he had leave to doe: to you he brought them, and you have framed my reasons, and given answer accordingly. Had you been pleased to have willed me to have taken paynes with mine owne, better had you contented me.

Thinke not, that either I, or other, who hold not your sense, doe deny the Article, which our Church hath testifyed her faith in, without belying of our

 selves;

ſelves; though our judgements concurre not with your interpretation.

For the Article it is agreed upon, but the controverſie is in the ſenſe, what is the true and undoubted meaning thereof.

1. Our Church herein hath not in the Articles to which we ſubſcribe, declared abſolutely her judgment, that your expoſition ſhould be ſo preſſed, as the one onely ſenſe and none other.

2. The Orthodox Churches beyond the Seas, have not agreed of your onely ſenſe, for any thing I know, but doe leave the ſenſe free.

3. Very great Clerkes, reverend Divines, ſingularly learned, furniſhed every way with excellent gifts, vary in their opinions, and differ in their expounding of the Article, both in our Church and in other countreys.

Therefore you and I are but of yeſterday to ſtand ſtiffe in our conceits, in ſo myſterious an Article; onely we may reaſon the matter *Diſputandi gratia*, but fixedly to conclude nothing, but with reverence expect our Churches determination, as by the Word ſhe ſhall teach us.

I perceive you have read that reverend Prelate *B. Bilſon*, an excellently well learned man, from whom you had your *Thaddeus & Ignatius*, as I find them in him; I have read over the Booke with due reverence, whole great reading could not be ignorant that this *Thaddeus*, is not reckoned either in the Greek or Latine coppies, ſet out by *Dorotheus* as one of the Seventy, though *Euſebius* ſay he was *Thomas* the Apoſtles brother, and counted among the Seventy. But in the addition to

Li.1.ca.13

Chriſts

Christs letter he is called *Thaddæus* the Apostle; which Epistle is fabulous, So *Erasmus* holds; never taken for truth of the Church, So *Costerus* writes. *Galasius* a Pope (saith *Canus*) rejected it. And both *Agbarus* Letter, and that counterfeit pretended to be Christs, smell ranckly of fabulous rehearsals.

Ro. Cocus. Li. p. 1. his Censure.

And if Christs descension into Hell was then such a knowne truth, how came it, that it was not added to the Creed for hundred of yeares after, and omitted in so many other Creeds?

Dr. Willet Limbo Ma. pa. 15. Mr. Perk. in Demon. Probl. of desc. into Hell.

Touching *Ignatius* Epistles, many of them are supposititious. See the same *Ro. Cocus* in his *Censura. pa.* 59. Yet if true Epistles, and he being *Johns* disciple, it is marvell how the Scholler knew it, and the Apostle his Master did not mention it in his Gospell: And why in all ages hath it beene so questioned? But if it be true, that he so wrote, this authorizeth onely the Article, but not your sense; and both their Testimonies are but humane, too weake a foundation for an Article of Faith.

If you have one learned man to name (as you say) of more worth then *Calvin, Beza, Junius, Tremellius, Molerus, Andradius, Em. Sa' Ribera*, whom I named for one exposition, use his arguments and I will let bare names goe, but where their judgment seemeth to be required.

In reasoning with you, I desire you to use your best reasons without offensive words, presse your authorities with their grounds.

For the ancient Fathers whom I reverence, let me say thus much, that so you and I may not presume upon their writings too farre. For it is well knowne,

See Dr. Rivet in li. Crit. *Rob. Cocus in Censura. Scultetus med. pat. B. Bilson* in his booke of desc. Dr *willet in Limbo mss. pa.* 21.

1. That with their true writings, there are under their names Bastards. 2. That an *index expurgatorius* hath fallen upon their true workes. 3. That they have their *nævos*. 4. That their judgements are found sometimes in some things to differ among themselves. 5. That their words though well meant by them in their times, yet are cautelously to be received, and with good discerning of us, else we may mistake much. 6. That what in heat of disputations, and in private letters they wrote, is to be considered of as not so advised, as that which they taught *Didactícôs*.

Therefore in this our conference about the sense and words of this Article, the Fathers alleadged by me, are such as I finde in the booke of the now reverend Arch-Bishop of *Armach*, Doctor *Usher*, against the Jesuites challenge, because he is a godly man, much versed in the workes of Ancients, and of sound judgement, setting downe what he findes without partiality, as his labours witnesse: Now I come to that which you hold, and then after to the probable sense, which I incline unto.

Yours is this,

The soule of Christ did locally descend downeward into Hell, that is, into the place of the damned, and of the Devils.

Archbp in his booke pa. 372. 312.

1. I grant that Christ may goe thither virtually by his divine power, as it is in the confession of the *Arminians*.

2. That

2. That he spoyled principalities and powers, and did triumph over them on his Crosse, so saith the Apostle, *Col.* 2. 15.

3. That he was God, he did bind the Devils, and reserved them in everlasting chaines of darknes unto the judgement day, 2 *Pet.* 2. 7. *Jude* 6.

4. That as he delivered us from Gods wrath, *Rom.* 5. 9. the wrath to come, felt of the damned in Hell, 1 *Thes.* 1. 10. by preventing our going in thither, as one man may deliver another from the Gaole, before he commeth into it, as Saint *Austine* speaketh to this purpose. Pa. 373.

But here note that the Scripture ascribeth this deliverance not to the soule of Christ, by descending into Hell, but to his death and life, *Rom.* 5. 9. *Heb.* 2. 14, 15. For touching Christ his soules locall descent into Hell, I cannot as yet consent unto your opinion therein, for these ensuing reasons.

1. Because every Article in the Creed concerning Christ, is in Letter, and the plaine sense of the Letter set downe in holy Writ, from his conception to his comming to judgement, and proved by undenyable testimonies; and so is not this.

I.	Witnessed,
That Jesus is Christ.	*By God his Father*, Mat. 13. 17. 2 *Pet.* 1. 16, 17.
Witnessed,	*By Christ himselfe*, Joh. 9. 35, 36, 37.
By S. Peter, Act. 2. 36.	*By* John *Baptist*, Joh. 1. 34.
By S. Paul, Act. 9.	
By Apollos, Act. 18.	
II.	
That he is the onely Son of God.	

By an Angell, Luk. 1. 35.
By S. Paul, Rom. 1. 4.

III.

That he is our Lord.

Witnessed,

By Christ himselfe, John 13. 13.
By an Angell, Mat. 28. 6.
By the Apostles, Jam. 2. 1. Rom. 1. 3.

IV.

That hee was conceived by the holy Ghost.

Witnessed,

By an Angell, Mat. 1. 20. Luk. 31. 35.

V.

That he was borne.

Witnessed,

By Angels, Luk. 2. 9, 13.

VI.

Of a Virgin, the Virgin Mary.

Witnessed,

By an Angell, Mat. 1. 20, 25.

VII.

That hee suffered under Pontius Pilate.

Witnessed,

By many witnesses, men and women, Friends, Mat. 7. 54, 55, 56.
Enemies, beholders, Mark 15. 29, 31.
By strange things which then happened, as by renting of the Vaile, Mat. 27. 51, 15, 36. *And by a darknesse over all the Land for three houres*, Mat. 15. 33.

VIII.

That hee dyed and was buryed.

Witnessed,

By the Centurion, who stood by the Crosse and saw him dead, Mar. 15. 44, 45.
By Joseph *of Arimathea, who buryed him, and other who beheld the place where hee layd him*, Mark 15. 46, 47.

IX. That

IX.

That hee descended into Hell.

This descension of his soule hath no witnesse in the historicall narration in all the New Testament, neither by God the Father, nor by Christ, nor Angell, nor men; But Christ witnesseth of his being in Paradise, and that the theifes soule should be with him there the same day he was crucified, Luke 23. 43,46.

X.

That the third day he rose againe from the dead.

Witnessed,

By Angels, Luk. 24. 4,6. Mat. 28. 2,6,8. Joh. 20. 12.

By his apparitions to women, Mat. 28. 10. Luke 24. 9,10. To men, Luke 24. 13, 15,36. Mar. 16. 14.

By the Earthquake and renting of the rocks, Mat. 27. 51.

By the opening of the graves and rising of the dead appearing to many in Jerusalem, Mat. 27. 52,53.

XI.

That he ascended into Heaven.

Witnessed,

By the Apostles, who saw him to ascend, Luke 24. Acts 1.

XII.

That there he sitteth at the right hand of God.

Witnessed,

By Stephens seeing of him Acts 7.

By Christs speaking from Heaven to Saul, Act. 9.

XII.

That from thence hee shall come to judg both the quick and the dead.

Witnessed,

By Angels speaking to all the Apostles, Act. 1. 10,11.

Thus we see what pregnant proofe there is for every Article, save for his soules descension into Hell.

2. Because

2. Becauſe all the Scriptures produced, are weake and writhen, to uphold this locall deſcenſion.

For ſome of the places, which ſome doe alleadge, others (who ſtiffely maintaine your opinion) yet diſſike their prooſes, as *Mollerus* doth that in *Pſal.* 16. 11. though he holds the locall deſcenſion.

It cannot be proved (ſaith he) from that *Pſalme*. So the place in 1 *Pet.* 3. 19. which ſome doe violently urge to prove your ſenſe of the Article.

Pag. 222. Learned B. *Bilſon* tels us, the place is not to the purpoſe in his booke, maintaining Chriſts deſcenſion in ſoule into Hell; ſo in the prooſes they cannot agree among themſelves.

3. Becauſe your ſenſe is not approved of moſt of the learned Proteſtants, and it is the common Doctrine of *Thomas Aquinas*, and the reſt of the Schoole-men, that Chriſt went not by the eſſence of his ſoule locally into Hell; but virtually by extending the effects of his power thither; and ſo doth the great Scholler *Suarez* hold. And their Champion *Bellarmine*, though he was once of another opinion for locall deſcenſion.

375. Pag. of B. *Vſhers* booke. See Doct. *Willet Limbo Maſtix. pag.* 59.

4. Becauſe S. *Luke*, who undertooke to write of all neceſſary matters that Chriſt began to teach and doe, *Acts* 1. 1. yet of this locall deſcenſion of Chriſts ſoule into Hell, not a word, that Chriſt either taught it, or acted it, and yet he writes of him from his conception to his aſcenſion fully; yea, ſo farre off is he from telling of Chriſts ſoule going into Hell, as he ſhewes the cleane contrary, how he commended his Spirit into the hands of his Father,

See *Beza. Acts* 2. 27. Dr *Willet in Limbo Maſt. pag.* 15.

ther, which was not to goe into Hell, but his soule to be with the soule of the penitent Theefe in Paradise, as hee promised him: To conceit it to bee meant of Christs Deitie, is already confuted by Doct. *willet*. Luk. 23. 43 46. Wisd. 3. 1

5. Because S. *Paul* in none of his Epistles maketh mention of Christs soules descension, and yet one where or other giveth evidence of the rest of the Articles concerning Christ; yea, he omits it, where in all probability he should have made mention of it: as in 1 *Cor.* 15. 3, 4. where he tells us of his death, buriall, resurrection; but passeth by his soules descension, as not received of him, nor agreeable to the Scriptures; as the Articles were which there he names, and the rest elsewhere in his writings.

I know that *Ephes.* 4. 9. is alleadged to prove the locall descension by the *Rhemists*, whom Doctor *Fulk* answers; and *Beza* giveth another interpretation of the place: Doctor *Willet* hath also at large confuted the abuse of this Scripture in his forenamed booke. Ps. 99. 15. Obj. Eph. 4. 9. Answered.

To this let me with them say something.

1. Here is spoken of his ascension, but this ascension was from the earth in his soule and body, and not to bee understood of his comming out of Hell, of which there is no mention in the New Testament; not a word of his comming out: How he came into his grave there is mention, and how hee came out; and so how hee came downe from Heaven, and went up againe: And must places be here and there picked out, only to tell us of Christs being

being in Hell, and not a syllable to expresse his comming out of Hell?

Joh. 3. 13. 2. *Descend*, here is meant of his first comming downe from Heaven, out from his Father, (of which in *John* 16. 28. to take his humane nature upon him, and not of his soule departed from his body, to goe into Hell.

3. These wordes, *The lower part of the Earth*, prove not Hell; the place of the Devils, and of the damned.

The word *lower*, in the comparative, is no more than the positive *low*, and is but this, *He descended to the parts of the Earth below*; so said, in respect of Heaven, which is above, where hee ascended: thus the words are taken for the place of the earth where men dwell, *Ezek.* 31. 16. and if you will have the comparative to stand, the words then are to be understood of the Valleyes, which are lower then the Hills: *Esay* 44. 23. or if you will goe lower, its but to the places of buriall, *Ezek.* 32. where death is, *Verse* 14. and where the Prophet speakes of being comforted, *Verse* 18. which can in no sense fit to Hell, such nether parts of the Earth, where those that are slaine may be a portion for Foxes, *Psal.* 63. 9. but Hell affords no prey for Foxes; These lower parts are that which is called *The heart of the Earth*, in which Christ was, when hee lay in the grave: *Matth.* 12. 40.

So *Irenæus* and *Tertullian* use the words, pag. 347.

The loweſt place or pit that ever Christ descended into, was where the dead lye, *Rom.* 10. 7. There the Apostle speakes of Christs descension, and of his bringing up againe; but what was it? his soule or body? from whence was it? from Hell, or from

the

the grave? from among Devils, and damned soules, or from among the dead? from among the dead, saith the text, but in Hell the Devils and soules of the damned are not dead. Lastly, I finde the word put for the mothers wombe, *Psal.*139.15. but no where for Hell.

4. The lower parts of the Earth here are *pars ipsius terræ*, and not a hollow hole, or bottomlesse pit, as Hell is conceived to be, which though supposed to be within the earth; yet it is not a part of the earth, as these lower parts be.

6. Because our Church in the Letanie makes no use of Christs soule descension, to have any deliverance by it. For there are we taught to pray, *Good Lord deliver us; By thy holy incarnation, by thy nativity and circumcision, by thy baptisme, fasting, and temptation; by thine agony and bloudy-sweat, by thy crosse and passion, by thy pretious death and burial, by thy glorious resurrection and ascension, and by the comming of the Holy Ghost.* Here is his descension wholly omitted, and yet all and every other Article what he did here for us, from his comming from his Father out of Heaven, till his ascension, is fully and particularly named.

Therefore the holy men who penned the Letany conceived no such thing, nor any such benefit by it, as by the other; else would they have taught us to say, *By the descension of thy soule into Hell, Good Lord deliver us.*

7. Because all the ends which are supposed for his going thither, are but dreames, imaginary conceits of men, needlesse ends, meere supposals without Scripture.

Was it to deliver soules which were there out of Hell? From Hell is no redemption, *Luke* 16. 26.

Was it to deliver any by way of prevention that they might not come there? That he did before, for what should cause us to be cast into Hell, but sin, and Gods wrath for sinne? But by his blood hee cleansed us from sinne, 1 *John* 1. 7. procured us forgiveneſſe, *Epheſ.* 1. 7. and made peace betweene God and us, through the blood of his Croſſe, *Col.* 1. 20. and ſo prevented our going into Hell, whither elſe we ſhould have gone body and ſoule. And therefore if Chriſt had gone to have prevented us, he ſhould have been there not onely in ſoule, but in body too, as we deſerved to be.

See Dr. *Willet* pa. 16. argum^t. 4. 17. citing *Origen*, S^t. *Aug.* & *Durand.*

Was it to deliver us from feare, and from the Devill, to deſtroy him, to ſpoyle him, to conquer and triumph over principalities and powers? This he did by his death, *Heb.* 2. 14, 15. *Col.* 2. 14, 15.

Was it to preach deliverance to the Captives? That he performed on earth, *Luk.* 14. 28, 21. Preaching was never ordained for ſpirits in Hell: the 1 *Pet.* 3. 19. will not prove any preaching to them; the ſpirit by which Chriſt was quickned, 'tis the ſpirit of Chriſt in the Prophets, 1 *Pet.* 1. 11.

Was it to lead captivity captive? That was not by his ſoule, but when he aſcended up into Heaven, and gave gifts unto men, *Epheſ.* 4. 8. neither can the *Captivity Captive*, be meant of Devils, for whither did Chriſt lead them? out of Hell? what to doe with them? led he all out? then was Hell once empty; if not all, but ſome, why ſome Devils and not all? are they not of one nature to doe miſchiefe?

or

or could he vanquish some, and not overcome the rest?

was it to shew his power over the Devils in a triumphing manner?

1. As he was God, he had before chayned up the Devils in utter darkneſſe, 1 *Pet.* 1.4. *Jude* 6. And here on earth they did acknowledge his power; falling downe before him, *Mark* 3.11. and that he had power to torment *Mark* 5.7. and to deſtroy them, *Mark* 1.24. What need had he then to goe in ſoule, to ſhew them his power, which Legions of Devils had confeſſed here on earth? *Mat.* 5.9.

2. Chriſt as Mediator extended his power onely to two places, *Mat.* 28.18. *All power in Heaven and in Earth is given unto me.* As God it was not given unto him, for ſo he was equall with the Father; therefore it was as he was Mediator. His power in Earth and Heaven was to give eternall life unto thoſe whom his Father ſhould give him, *John* 17.2. but ſpeakes not of any power given him in Hell, for the power that he had there, need not be given him, for he could not exerciſe it in that place, otherwiſe then as being God; which power, as God he had of himſelfe; but as Mediator, the power he had was given him.

8. I cannot therefore conſent to your interpretation of the Article, in reſpect of this his office of Mediatourſhip; for every Article which is ſpoken of Chriſt, and to be beleeved in the Creed, is to be underſtood, as he is Mediatour, in the behalfe of his Elect; for them was he conceived, borne, ſuffered, crucified, dead, and buryed; for them he roſe againe, aſcended into Heaven, and ſits on Gods

right hand, for their good. Now what he should doe for them in soule in Hell, I cannot learne, for there is but three parts of his Mediatourship.

First, as a Prophet to teach; but there is no use of that in Hell, for the benefit of the Elect, much lesse for Devils and damned soules.

Secondly, as a Priest, which is to offer himselfe to make an atonement, and to make intercession; what use could there be hereof, or application to any by his being in Hell?

Thirdly, as a King to rule, not by his sole divine power, so he ruleth as God, but as Mediatour by his word and spirit: So he neither rules Devils nor the damned; what relation then could there be to Christs Mediatourship? For me to beleeve his soules being in Hell, I cannot yet possibly conceive; till then, I must dissent from your exposition.

9. Because your exposition of Christs soules descending into the place of the damned in Hell below in the earth, is grounded upon meere suppositions, and erroneous without any warrant from Scripture, or solid testimonies.

These suppositions are five.

1 That the verbe κατεβη in the Article necessarily implyeth always a going downe into a low place from an higher, which it doth not. Ten times in the Acts it is mentioned, so in 2 *Mach.* 11. 29. and notes but simply a removall from one place to another, as is noted and affirmed by that reverent Archbishop.

2 That

2 That *Descendere* in Latine doth ever necessarily inferre it, but the phrases, as afterwards is noted, shew the contrary. The vulgar edition doth use the verbe *Descendo*, in *Acts* 8. 5. & 12. 19. & 15. 30. & 18. 22. and yet there is understood no more than is of καταβαίνω, and therefore our learned Translatours turne the verbe in *Acts* 15. 30. by *Came*, where the Latine is *Descenderunt*. *Juvenal* writes thus, *Descendere jussit in cœlum*, as the Archbishop citeth it. And *Perottus* in his *Cornucopia*, saith, that in these phrases *descendere in forum*, and *in prælium*, the verbe is used *Etiamsi ex inferiore loco in superiorem locum aliquis se conferat*. For the pleading place may be on high, and valiant men below may set upon the enemies in a higher place, and yet then it is *Descendere in forum, in prælium*. *Satyr. 6.*

3 That *Hades* is to be taken onely for the place of the damned; but the learned Archbishop proveth the word to be used for the common state of the dead, the unseene place; for the other World indefinitely; in generall for the place of soules, the extent so large as it comprehendeth Heaven and Hell, so as thither all goe. *Pa.* 341. 342, 343 356, 359 353. 343 334. 330 348. 349 343.

4 That *Inferi*, or Hell, is onely the place of the damned; when the Archbishop proveth it otherwise by Saint *Leo*, *Irenæus*, *Tertullian*, *Lactantius*, and *Philo Carpathius*. So *Infernus* and Hell for buryall. 346, 347 348. 350 308, 309 310.

5 That the place of the damned is deepe within the earth as low as the Centre, which rests to be proved.

4 The opinion of the Pharisees, and so the common opinion of the Jewes was, that it was under the earth,

And some alleadge. *Phil* 2.10. for to prove Hel, there it is under the earth.

earth, as *Origen* witnesseth. 336.

2 Not onely Heathen (as is granted by Bishop *Bilson*) but Christian writers held *Hades* to be under the earth: and the reason of this conceit was, for that they held in those times, 1. That the earth was but halfe a Globe. 2. That the Southerne Hemi-
339.368 340.374 337. 340. spheare was not inhabited as our Northerne is, and that there were there none living, Antipodes to us.
3. That the Horizon was counted the utmost bounds
336,337 of the earth, so that whatsoever was under that Horizon, was under the earth, where the *Hades* the place of the other World and soules was; from which conceit, the Latine phrase *Descendere ad in-*
355,356 *feros* came, and the Greeke phrase Κατα βαι εις αδου; to signifie, that the world of soules was under this whole bulke of the earth, in their imagination, where our Navigators find men to dwell.

3 The Scriptures teach no such thing, they no where tell us, that Hell is within the earth; yea, they rather move us to imagine the same to be without the earth. For that they teach, 1. How that the Devils be in the ayre, *Ephes.* 2. 2. In high places, *Ephes.* 6. 12. Now where Devils abode is, it is most like Hell is.

4 The Parable in *Luke* 16. makes *Abrahams* bosome and Hell not so farre asunder, onely a great gulfe betweene, but yet so as one might see and speake with another. But this is onely a Parable, and therefore I will not urge the Letter thereof.

5 This earth shall be renewed, and shall Devils and damned have in it their lodging in tormenting flames?

6 The

6 The numberlesse number of the damned, which in body and soule shall be in Hell, cannot be contained in the centre of the earth, where the damned must meet together; if there be Hell, *Bellarmine* takes in hand to prove it, by *Inferi*, *Hades*, *Sheol*, and by *Revel.* 15.3. but so weakely as by that which hath been delivered before, may spare my labour to give answer thereto. He urgeth *Abyssus*, *Luk.* 8. 31. but let the places be observed where it is mentioned, and there we shall find deepe waters to be *Abyssus*, the deep, *Gen.* 1.2. *Psalm.* 104.6. A gulfe of waters, *Gen.* 7.11. or the place of buryall where the dead lay, *Rom.* 10.7. True it is, the Devils desired not to be commanded to goe into the deep, *Luke* 8. 31. not because there was Hell, but for that they would have leave to enter into the Swine to carry them into the Sea or deep, *Mat.* 8. 32. and so to move the *Gadarens* to put Christ out of their country: And if I may cast a conjecture, that they would not goe into the deep, it was for that the deep may be the enlargement of Hell, when there is no Sea, *Revel.* 21.1. where mens bodies shall be in the place of torment, the Devils and soules of the damned in the meane space being higher up, between Heaven and Earth, but where God knowes best, to be in the earth is not yet proved.

7 Christ speakes of Satan, as not having habitation below, but rather above, agreeing with that in *Ephes.* 6. 12. speaking of high or heavenly places, for he saith, he saw Satan falling from Heaven like lightning, *Luk.* 10. 18.

Therefore to urge a sense upon the Article in conceit of Hell to be below, which hath more pro-

bability to bee above the earth, is too weake a ground.

10 And lastly, because I may propound two other expositions more probable to be the sense of the Article, then yours.

The first sense, He descended into Hell.

That is,

HE went into the Grave or Tombe the place of corruption, and under deaths dominion, which is more then burying, a degree lower: For men are buryed, and besides that, are held under the paines of death, as Christ was for a time, from which he was loosed, as we read, Act. 2. 24.

1 This is agreeable to the very phrase in Scripture, of descending or going downe into the grave, as the vulgar Latine hath it, *In infernum descendet*, Job 17. 16. Gen. 37. 35. Psal. 115. 17.

Joh. 19. 41, 42. & 20. 5, 6. Gen. 37. 35 & 23. 4.

2 It agreeth with the manner of Christs burying, which was by descent and going downe into the Sepulchre, intring thereby into the state of the dead under the earth, that the dead might bee out of sight, as *Abraham* spake of the dead body of *Sarah*.

3 It is agreeable with the use of the word *Hades*;

when

when it is spoken of the body, it signyfieth *Sepulchrum*, a Tombe: So *Suidas* in his *Lexicon* translates it a Grave. So *Hesychius*, and the Greek interpreters of the old Testament do put *Hades* for *Sheol*, the Grave. *Job* 17.16. *Tob.* 3.10. & 6. 14. *Psal.* 115. 17. & 141.7. *Esay* 14.19. & 28.18. *Gen.* 44. 31. 1 *King.* 2.6. *Ezek.* 32.21. Pa. 301. Pa. 300.

4 It agreeth with the use of the word *Hell*, put for the Grave in many places, *Psalm.* 141. 7. *Esay* 14. 11. *Psalm.* 6.5. and for the state of the dead, *Prov.* 15. 11. Yea, for death it selfe, under which Christ was held three dayes, as is thus manifest. First, death and Hell are joyned together as one and the same, *Revel.* 1.18. & 16.8. *Esay* 28.15. Secondly, they are put one for an other by the Septuagint. *Psal.* 18. 4. 2 *Sam.* 22.6. *Prov.* 14. 12. & 16. 25. & 23.14. Thirdly, the same things are attributed to them both indifferently, *Prov.* 27.20. *Hab.* 2.5. *Esay* 38.10. *Psal.* 9.13. & 107.18. Fourthly, they are named one for another, *Psalm.* 18.4, 5. Hence the difference of the various reading of *Acts* 2. 24. Fifthly, the learned consent hereunto. *Epiphanius*, the author of a Sermon upon Christs passion, *Beda*, *S. Cyrill* of *Alexandria*, *Eusebius*, *S. Ambrose*, *Theodoret*, and others. Pa. 359. 349. Pa. 360.

5 This interpretation of Christs descending into Hell, by his buryall under the earth, agreeth plainely with the very words of the ancient Fathers: *Ruffinus*, he descended into Hell, saith he, in that he was buryed. *S. Ambrose*, he descended into the place of corruption. Pa. 310.

Casarius on *Luke* 13. 21. saith, In Hell the divine body was held by buryall. Saint *Hilary*, Christs 317.

flesh was quickned out of Hell by himselfe. The Grecian Liturgy hath these words, Hell was dissolved when thou didst arise out of the grave; *S. Ambrose* in another place saith, that he was to descend into Hell, that he might raise up the dead. Lastly, in the Treatise of the *Arminians* these words are. According to his body which was dead, he descended into the grave, but according to his Divinity he overcame Hell in the meane time. For that which is conceited of afflicting Devils, and spoyling Hell, is by Scripture applyed to his death, *Heb.* 2. 14. and to his suffering, *Col.* 2. 15. to his rising out of the grave, and ascension, *Ephes.* 4. 8, 9, 10. and by many of the Ancients, to his buryall in the grave, and body raised out of Hell: see for this *Gregory* of *Neocæsaria*, Saint *Chrysostome*, *Philo Carpathius*, *Leo* the Emperour, *Grecian Liturgie*, *Prudentius*, *Hilary*, Saint *Ambrose*, and many others.

Pag. 314. 322.

Pag. 316. 334.

6 It agreeth with all the words of the Creed, from Christs conception, to the sitting at the right hand of the Father; all which Articles speake of him with relation and respect unto his body, the body was conceived, borne, suffered, crucified, dead, buryed, ascended, and so forth; and so therefore these words being expounded of his body, agree well with all the rest.

7 And lastly, the Scriptures seeme to affirme this, in that there is not onely mention of his dying and burying, but also of the power of death holding him bound whilst he lay in the grave, *Acts* 2. 24. which is a further decree of humiliation, then to be buryed. Therefore *Cyrill* of *Jerusalem*

Pag. 363.

explaines

explaines the words of descending into Hell, thus; He descended into death, *Acts* 2.24. that is, into the the power and dominion of death, *Rom.* 6.9. as these words may be expounded agreeable to the words of a moderne Divine. He was held captive of death in the grave, from the paines and sorrows whereof he was loosed when God raised him up from the dead, because it was impossible he should be holden of it, *Acts* 2.24. For *Hades* is the continuation of the body and soule in this state of separation from the time of death, and of the body lying in the grave, till the day of the resurrection, in which space the dead is held under conquest, and deaths dominion over those in the grave, which is to be in *Hades*. See pa. 366. 371.

Act. 2. 24.
Rom 6.9.

And thus much of the first probable sense of the Article.

The second sense. He descended into Hell.

That is,

His soule went to the place of soules,

To wit,

In the place of the soules of the Elect. And this is the most likely sense.

FOr the acts of Christ in the Creed are so to be understood, as they may agree and be applyed onely unto the Elect.

1 This interpretation keeps a cleare order in the Creed, without *Tautologie*, without confusion of matter, without ambiguity of speech.

2 This keeps the historicall order as every thing was done, and as one thing followed after another.

3 As the former Articles spake of his whole humane nature, from his conception to his death, so afterwards; First of his body separated, what was done with it, and then here of his soule, what became of it after it was departed from the body, and lastly in the rest of the Articles of the couniting together of both againe, and what became of him: Thus the order in the Creed is to be observed.

4 This

4 This agreeth with the effect of Christs commending his spirit into the hands of his Father, and with his promise to the good Theife, that his soule should be with his in Paradise, *Luke* 23. 45, 46. which Paradise is the third Heaven, 2 *Cor.* 12. 3,4. where Christs was full of joy with his Fathers countenance, Act. 2.28.

To be in the hands of the Father, is not to be in Hell. See Dr *willet* pa. 17. 18. 19.

5 This exposition is answerable and agreethwel to all the acts of Christ really performed according to all that which all the Elect, in their owne persons, in their union of body and soule together, also in the dissolution and after againe in the uniting of them, doe really performe, as it is rehearsed in the Creed of our Saviour Christ, who did all things answerable thereunto.

B *Bilson* denies not but that Christs soul might goe first into Heaven before it descended into Hell, Psa. 21 9. 220.

My meaning is this, set forth thus Parallelwise.

1 The Elect are conceived in the wombe of their Mothers: So Christ would bee conceived in the wombe of his Mother.

2 They are borne, so Christ would be borne.

3 They are to suffer in this life and to take up their Crosse, 2 *Tim.* 3.12. *Phil* 1.29. *Acts* 14.22. *Joh* 15.20. & 16.33. So Christ he would suffer and take up his Crosse.

4 They are to dye, that is, their bodies and soules are to be separated asunder for a while; so Christ would die, and have his soule sundred from his body for a while.

5 They are buryed, so was Christ willing to be buryed.

6 Their soule goeth immediately into the place of soules, that is, into Paradise or Heaven, for into

to Hell (though they doe in themselves deserve the place) yet being chosen in Christ before the foundation of the World, none of their soules doe goe thither. So would Christ have his soule goe to the place of soules, that is, Paradise or Heaven, *Luke* 23.43. and not goe into Hell, no more then doe the soules of the Elect.

7 Their soule and body are severed by death, till the resurrection, and then are to be reunited to their bodies, to rise againe out of their graves. So Christ would have his soule and body separated till his resurrection, and then his soule reunited to his body, and to rise out of the grave.

8 And lastly, they are to be taken up in Heaven body and soule, 1 *Thes.* 4. 14. So Christ ascended up, *Luk.* 24. *Acts* 1.

Thus the words of the Creed between Christ and the Elect accord fully, and doe agree in every thing with the truth of Gods word.

6 And lastly, this agreeth with the use of the words fully carrying the aforesaid sense and exposition.

1 The Greek word κατελθὼν, to descend, as it is in the Creed translated, is no more, but simply to remove from one place to another, without respect of higher or lower place, though the word Descend makes many to thinke otherwise. For,

1 This Greek word is translated in the vulgar Latine edition, by *venio*, *devenio*; in our English by *come*, *Acts* 27. 5. & 18. 5. by *abeo*, *depart*, *Acts* 13. 4. by *Supervenio*, *Come*, *Acts* 11. 27. In all other places it carries the same sense, though in that edition it be translated by *descendo*, as in *Acts* 8. 5.

This is the judgement of the learned Archbishop in the same book.

and

& 12.19. & 15.1, & 18.22. which by observing the quoted places will plainely appeare.

If it be elsewhere in the new Testament used for to descend from a higher place to a lower, it will be evident by some word there to expresse it, as in *Luke* 9. 37. by the word Hill from which Christ descended.

2. It is used by the Greek writer of the *Maccabees* in the second booke, *Chap.* 11. *Verse* 19. where *Descendere* is to depart, or returne home.

3. In the *Lexicon* of *Scapula* it is translated by *redeo*, as well as by *descendo*.

2 The Latine word *Descendo*, is very often used, to *Go*, to *Come*, to *Enter*, without either up or down, as many phrases doe shew, as may be seene in *Coopers* Dictionary, *descendere in aciem, in prælium, in forum*, and many other.

3 The Greek word *Hades* translated Hell, when it hath respect unto the soules of men, will admit of such a sense in the use of the word, as will confirme the interpretation of the Article.

1 In generall it is used for the place of soules, separated from the body, for another World, the world of Spirits; as Saint *Ambrose*, *Chrysostome*, *Hierom*, *Eustathius* of *Antioch*, *Gregory Nyssen* affirme. *Pa.* 346. 352. 353

2 This *Hades* is a place invisible, not seene; So *Andreus Cæsarienſis*, the Scholiast *Maximus*, *Theophilact*, *Hugo Etherianus*, *Irenæus*. 341. 344

3 To this *Hades* doe all soules goe, so affirmeth *Nicetas Choniates*, *Andræus* Archbishop of *Creet*, *S. Hilary*, *Novatianus*, and *Cyrill*.

4 The faithfull goe thither, Christs Disciples,

the Patriarches, Heavenly men, the soules of the Saints, as witnesse *Tertullian*, *Leo*, *Nicephorus*, *Gregorius*, and the Greek exposition of the *Canticles*.

329.330 5 This *Hades* is a place for comfort as well as for paine, so saith Saint *Hierome*, for the righteous and unrighteous; saith *Chrys.* the one led on the right hand by good Angels, and the other on the left by Spirits.

As some quote Phi. 2.10. for to prove Hell.

6 And lastly, this *Hades* was held both by Heathen and Christian writers, to be under the earth, not *intra*, but *infra terram*, beneath the Earth, as Saint *Hilary* saith, for they tooke the earth to be but halfe, not a whole Globe, and under this halfe, they held that *Hades* to be, whither all that departed this life, in their soules went, as it were downeward, whither it were to blisse or misery. So that by all this it is cleare, that *descendere ad inferos* is nothing else, but the soules going to the place of soules.

Object. But some will object that this last interpretation of *He descended into Hell*, is in effect all one as to say, *He went into Heaven*, which is, may some think, ridiculous.

Answ. As ridiculous as some thinke it to be, yet if they would please to consider these things it would not be so.

B. Bilson cannot deny but that Christs soule might goe first into Heaven; if so, as it is truth, then went his soule up.

To prove

1. That the history of the Evangelists for the order of things, will beare it, and the place in *Luke* 23.43.46.

2. The order in the Creed admits it, that when the body and soule were parted, the one should goe

goe to the earth, and the other to God that gave it, as the Scripture speaketh.

3 That this ridiculousnesse, therefore stands not in any errour against Scripture, or misorder in the Creed, but onely in the sound of the words, and manner of speaking in the Latine, and in our English; for the Greek, Κατελθὼν εἰς ἅδου.

1 Was fetched from the Heathen, and applyed to expression of a Christian truth, to shew what came of soules. 336.

2 It was well understood of those that spake that language; as we may perceive by the speeches of that ancient Father before quoted, and was not judged to be ridiculous.

3 In this phrase there is no determinate mention made, either of ascending, or descending, either of Heaven or Hell, but in generall onely the world of soules, under which both the contraries are indifferently comprehended. 352.

4 The ancient Doctors (whereof some perhaps inserted this in the Creed) not being throughly resolved of the determinate place of soules, spake thus in generall, in the common use of speech well understood of the vulgar people then, without determining of the particular place. 343

Therefore neither in the Greek phrase, nor yet in the Penners of the Creed, nor those so many Ancients before named, who have so written, was there any ridiculousnesse, nor yet is there any thing in our Christian understanding of the phrase, by applying the generall to the particular, to make it ridiculous, but they without judgement herein, please to jest at that which they have not seriously pondered.

Object. But is not this, will you peradventure say, to turn Descending into Ascending, and Hell into Heaven, by this interpretation?

Answ. No indeed, for we make not Descend Ascend, but doe explaine the word Descend, being so mistaken in an overstrict signification, but not alter the use of it, nor turne it into another verbe, no more then we doe turne Hell into Heaven, but shew how the learned of the Ancients have used *Hades*, *Hell*; and *Inferi*, *Heaven*; being Heaven still, and Hell in a strict acception of the word, the place of the Devils and damned.

As *Descendo* is taken for to remove from one place to another: So is *Ascendo* also; yea in the vulgar edition it is used where it somewhat imports a going downe, as *Ascendere de monte. Cant.* 4. 1. *Ira Dei ascendit super eos.* Psa. 78. 31.

Yet perhaps you may say, that albeit the word *Hades* may have so large a sense among the Heathen, yea also among the Christian Greek Fathers, yet in the Creed it must be taken strictly for very Hell, as onely the word is taken in the New Testament, because the Creed was framed wholly to that which was written in the New Testament, and not according to the words of men.

Object. I grant all the other Articles to have beene set downe truely, as they were evidently found to be warranted fully in the New Testament, as I before have manifested, which though most true, yet it followes not that this Article had its ground and frame from the New Testament as the other had.

Answ. 1 Because in all the New Testament the words of the Article to set out the locall descension of Christ into Hell, is not to be found, it is not likely therefore to be taken from thence.

2 Because all the learned prove it from the Grammaticall construction it was taken

from

from the manner of speaking of the Heathen.

3 Because the verbe καταβαίνω is not taken so strictly as is pretended in the Article for to goe downeward, in all the new Testament (as before is proved) but in Heathen Writers and Fathers, when they spake of *Hades* below, it may be so construed according to their conceit of the scituation of *Hades*, such a phrase they use, but so doe not the Penners of the New Testament.

4 The word *Hades* is but seldome used in the New Testament and so farre from being taken alwayes for the place of the damned, as it is but once so taken, in *Luke* 16. 23. but in other places for the grave; as in *Acts* 2. 27, 31. so in *Revel.* 1. 12. & 6. 8. & 20. 13, 14. 1 *Cor.* 15. 55. Or figuratively in two places; first for the Devils themselves (those principalities and powers mentioned, *Ephes.* 6. 12.) So *Hades* is taken in *Matth.* 16. 18. and not for the place it selfe, for what prevailing is in the place? what can it doe? It is also put for a miserable and downecast estate, *Mat.* 11. 23. for as *Capernaum* the Citie was not in Heaven by her exaltation, but thereby is meant her exceeding happy condition, through Christs Heavenly presence, Doctrine and Miracles; so shall not the City be in Hell it selfe by her dejection, but it noteth what a condition of miserable darkenesse and dishonour shall happen to her, when Christ shall be taken from her, and the light of his truth departed away, leaving the Inhabitants thereof in the high-way to Hell.

5 Lastly, the first Fathers that framed the Creed left out the words. By others was it added afterwards,

wards, as many learned thinke. Why the first omitted it, why others inserted it, is not noted, but as the learned Archbishop tels me, that the Fathers resolved not certainely of a determinate state of the soules of the faithfull, therefore they inserted such a generall word, and kind of speech as the Heathens and Christians in these dayes understood.

So this was taken from their manner of speaking and not out of the New Testament, where it is not to be had.

And thus much for answers to the objections, and so for the confirmation of the sense of the Article.

Pag. 192. B. *Ilson* proves that the soules of all the faithfull went before Christs comming into *Abrahams* bosome, a place of peace. Wisd. ca. 3. 1. Psa. 49. 15. Luk. 16. 23

1 Very probable as I take it by the evidence of the forenamed reasons annexed to the sense given.

2 Very comfortable, for hereby we may know and beleeve without doubting the passage of our soules to Heaven immediately as the good Theifes did after Christs, whither his went after he had commended it to the hands of his Father, *Luke* 23. 43, 46.

3 A very strong confirmation of our Faith in this truth against the feigned *Limbus patrum, Limbus Infantium*, and that *Ignis fatuus, Purgatory*.

There

There remaineth now an answer to that text in Psa. 16. 10.

Thou wilt not leave my soule in Hell, neither suffer thine Holy one to see corruption.

THis is that which is so mainely urged in the defence of your sense by some.

To proceed orderly in my answer hereto, I will shew,

1. My reasons that this text cannot uphold your exposition of the Article, but is vainely alleadged to that purpole.

2. Then will I give the sense of the words, as agreeing to the truth, and add the reasons for it.

Because you framed my arguments as you pleased, and brought them into forme; and thereafter made your answer. I have now therefore delivered mine owne arguments in forme, to shew that this text is vainly alleadged, to prove that Christs soule did bodily descend into Hell, where the Devils and the soules of the damned be.

1. *Argument.*

You say that Christ descended into Hell there to conquer, which cannot be hence proved.

There-

Therefore I thus reaſon.

That Scripture which ſpeakes onely of Chriſts dejection and humiliation under ſorrowes, is vainly alledged to prove any conquering while he is yet in that place. For dejection and humiliation under ſorrowes, and conquering, are contraries, being underſtood of the ſame perſon, at the ſame time, and in the ſelfe ſame place.

But this ſpeakes onely of Chriſts dejection and humiliation under ſorrowes.

For firſt, the words, Thou wilt not leave, thou wilt not ſuffer, neceſſarily imply, that the party left, and ſuffred, ſo long as he is ſo left, and ſuffered to be under danger, was not then in an act of conquering at that inſtant time. For as Chriſt was in the grave, at length conquered death by his Reſurrection, but not while he was in the very grave, for all that ſpace he was under the dominion of death. So ſuppoſe Chriſts ſoule to be in Hell, in Hell was not his conquering; if he conquered, it was his breaking out of Hell as you ſpeake.

Your owne interpretation of *Act.* 2. 24. confirmes my *minor*; for that place you produce for Chriſts being in Hel; and you expound the words of the paines of the ſecond death, the paines of Hell; from which, ſaith the Text, he was looſed: Then was he before bound in Hell, and by your owne grant, he muſt be bound with that from which he was looſed; to wit, the paines of the ſecond death and Hell.

I pray you how could he being ſo bound be ſaid to triumph under ſuch pains and torments in Hell?

He

He descended thither, was bound there, till he was looſed by his Father; belike he was for that time a captive, and not a conquerour, for ſo long; *Ergo*, this Text is vainely alledged to prove this conquering.

II *Argument.*

They which write of Chriſts locall deſcenſion in ſoule into Hell, doe ſpeake of it as a glorious act of the Sonne of God in ſoule, a part of his humanity. But this Text ſpeakes not of any ſuch glorious act of the Sonne of God in ſoule, a part of his humanity, but of an act of God his Father; Whence I thus reaſon.

That Scripture which ſpeakes onely of an act of the Father proper to the Deity, for the Sonnes ſafety, is vainely alleadged for an act of the Sonne according to his humanity. For that which is a proper act of the Deity, and of the Father, cannot be aſcribed to the humanity of the Sonne.

But this Scripture ſpeakes onely of an act of the Father, a proper act of the Deity, for his Sonnes ſafety. For the perſon Thou, is ſpoken of the Father, and *to deliver the ſoule from Hell, and his holy One from corruption*, is an act of the Deity, 1 *Pet.* 3. 18. 2 *Cor.* 13. 14. and not any worke of Chriſts humanity. *Ergo.*

III *Argument.*

That Scripture which is alleadged to prove a ſenſe of an Article of our ſalvation, having no certaine ground neceſſary to be inforced, from either cohe-

rence, scope, or the words, that's vainly alledged, I hope this will not be denied.

But this Scripture is alledged to prove a sense of an Article of our salvation, to wit, *Christs soule locally to descend into Hell*, having no certaine ground necessarily to be inferred from the coherence, scope, or the words themselves.

Ergo, it is vainly alledged.

The Minor *I thus cleare.*

1 For the coherence, *David* in ver. 9, speakes of *his flesh how it rests in hope*; and the reason of this hope concerning his body is in this tenth verse, as the word *For* doth note. Hence he fetcheth an Argument to prove his body to rise againe, and nothing concerning his soules descension.

2 The scope is to comfort himselfe not against his soules going to Hell, but against his bodies corruptions in the Grave, in hope of the Resurrection, by the Resurrection of Christ, which he foresaw by the Holy-Ghost, which spake in him, as *Peter* tells us, *Act* 2.

3 This opinion of the soules locall descension cannot have any certaine grounds from the words necessarily, till it can be cleerely proved,

1 That here is to be understood a glorious act of Christs soule conquering in Hell.

2 That the soule and Hell, are to be taken properly after the Letter, and not otherwise.

3 That here be two distinct Articles to be proved, in the former clause the Descension, and in the latter, the Resurrection.

IV *Argument.*

That Scripture which by S. *Peter* is wholly and onely alledged to prove an Article of the Resurrection, is vainly alledged to prove the locall descension; for descension is no part of the Resurrection. But this Scripture is by S. *Peter* wholly and onely alledged to prove the Article of Christs Resurrection, *Acts* 2.31. *Ergo.*

V *Argument.*

Every Scripture alledged to prove an Article of Faith in such a sense which necessarily infers an absurdity, and an untruth, if it be taken after the Letter, is vainly alledged.

But so is this, for if the soule be properly the soule, and Hell the place of the damned: Then here is an absurdity, and an untruth followes. For *David* speakes in these words of himselfe, as well as of Christ; for he saith, *My soule*; now *Davids* soule was never in Hell. The verse is true of *David*, who speaks of himselfe thus; *Thou wilt not leave my soule in Hell* for ever, *nor let me see corruption* for ever. Of Christ thus, *David* speaking in his person; *Thou wilt not leave my soule* long *in Hell, nor suffer thy holy One to see corruption* at all, *while he abideth there.*

VI *Argument.*

Every Scripture alledged there out of the Old Testament to prove the sense of an Article of

our Creed, not to be proved plainely and expreſly in the new Teſtament is vainely alleadged, for as before is evident, every other Article is ſo proved out of the New Teſtament.

But this Scripture is alleadged out of the old Teſtament, to prove the ſenſe of an Article of our Creed. *Viz.* Chriſts locall deſcenſion into Hell in ſoule, not to be proved plainely and expreſly in the New Teſtament. *Ergo.*

*Epheſ.*4.9. is anſwered before.

1 *Pet.*3.9. is rejected by Biſhop *Bilſon* as not to the purpoſe.

Other Scriptures of the New Teſtament I find not alleadged, but *Col.*2.14,15. in which not a word of Hell, nor of the ſoules deſcenſion into Hell, nor can any ſuch thing be neceſſarily collected thence.

Now I come to the true ſenſe of the words in the Pſalme.

Thou wilt not leave long my dead body in the grave, nor during the time of its abode there, wilt ſuffer the fleſh of thy holy One to be corrupted.

That this is the true meaning, I thus prove by theſe reaſons.

1. IT agreeth with *Davids* words in the former verſe, that his fleſh did reſt in hope, to wit, of the reſurrection.

2. Whit

2. With his scope to comfort himselfe, in foreseeing the *Messiah* his body to be preserved in the grave, and to be raised up.

3. Thus all the words agree to *Peters* allegation of the whole verse, to prove Christs resurrection, *Acts* 2. 31.

4. All the words agree together within themselves as speaking not of two different things, but of one and the same body, and in one and the same place, to partake of one and the same benefit, to wit, of the resurrection.

5. Thus the words *Not* and *Neither*, need not be cavilled at, but may keepe their *Grammaticall* use still, for the first hath relation to the time of freeing him out of the grave, the second to the danger of corruption which happens to mans flesh by being in the grave; for he should *not* be left in the grave, *nor* while he lay in it be suffered to corrupt: So the latter clause helps to explain the former, and to shew how God his Father left not his body in the grave, by not permitting it to corrupt. For *not* and *nor* See in Psa. 89. 22. & 132. 1.

6. This agreeth with the history of the Evangelists, wherein is related the truth of all this, that Christ died, was buried, and the third day rose again.

7. All this whole exposition of the words have warrant from Scripture.

1 *Thou*, to be understood of God his Father who raised him up, *Acts* 3. 36. *Gal.* 1. 1.

2 *Wilt not leave*, that is, thou wilt loose the paines of death, because it shall be unpossible for him to be holden of it, and will raise him up, *Acts* 2. 24. 32. which place truly expounds these words.

3 *My soule*, that is, my dead body, in which my

soule was, and into which it shall returne againe, for the soule is not onely put for the body, when it is in it, as in *Psalm.* 105. 18. & 31. 13. or for the whole man, as in *Gen.* 46. 26.

But also for the dead body, as in *Levit.* 22. 1, 11. & 19. 28. *Num.* 5. 2. & 19. 11, 13. *Hag.* 2. 13.

In which places the word translated *Dead*, or *dead body*, is in the Hebrew not *Nebalah*, *cadaver*, but *Nephesh*, in Latine *Anima*, so translated by *Arias Montanus*. *Beza*, on *Acts* 2. 27. sheweth that among the Latines *Virgil* puts the soule for the body, and the Archbishop of *Armach* doth so too. *Pa.* 307.

So the Syriack translator, Act. 2. 27. B. *Bilson* in his booke, 190, 191, 192. proves *Sheol* to be used for the grave.

In Hell, in *Sheol*, that is, the grave, for so our learned Translators interpret the word, and translate it grave, in *Psal.* 49. 15. & 30. 3. & 89. 48. *Junius* and *Tremelius*, *Sepulchrum* in this *Psal.* 16. 10.

So doth *Arias Montanus*, *Piscator*, *Mollerus*, *Calvin*, *Pagnin*, *Shindlerus* in his *Pentaglotton* translated it *Sepulchrum*: So the *Chald.* and *Syr.* and *Avenarius*, who saith, when *Sheol* is spoken of the wicked, it signifieth perdition.

Neither suffer thy holy one, that is, the flesh of thy holy one, *Acts* 2. 31.

To see corruption, *Acts* 13. 37. But should be raised up, of which this text doth speake, as S. *Peter* witnesseth, *Acts* 2. 31. as is before declared.

Besides all this confirmation for this sense of the words, see what countenance it hath of the learned.

Pa. 305. In the notes which goe under the name of *Vatablus*, the word *Soule* is expounded body. *Arias Montanus in Heb. Linguæ idiotismis*, saith that by soule is meant body.

Isiodorus Clarius, thus interprets the words, my

soule

soule in Hell, my body in the grave. So *Beza* in his large annot. on *Acts* 2. 17.

Let me conclude this whole discourse of Christs soule locally descending into Hell, with the speech of that reverend and learned Father Bishop *Bilson* in his Booke, *pa.* 220. We have no warrant in the word of God, so to fasten Christs soule unto Hell, for the time of his death, that it might not be in Paradise, before it descended into Hell, and he first shew himselfe to the Saints, to their unspeakeable comfort, before he went to subject the power of darkenesse under his yoake. That he descended into the deep must be received, because it is avouched by the Apostle; but what time he went or how long he stayed, as also what manner of triumph he brought thence, it cannot be limitted by any mortall man, nor dare I determine it, lest I should avert you from truth to fables.

The place in Rom. 10. 7. is meant of the grave.

Note that the strongest & most learned defender of your sense, how in this matter he writeth.

Ad scrutandam veritatem, non ad errorem defendendum hæc scripsi; nam errare possum, Hæreticus tamen esse nolo.

FINIS.